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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

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India

Long centuries ago from out the blackness shown
The Eastern Star to guide to Him; the tongue
Of heavenly hosts was loosed and peace was sung
For India, too, for her at feet of stone,
All prostrate in her temple making moan—
Her temple! Floor of scorching plain wide flung,
And mountain walls with dazzling curtains, hung,
Sad, wistful India—lying there alone!

One Hand shall lift her from her lowly place
Where stones hear not her bitterest cry,
Where winds but carry upward in their sigh
Her longing prayer. From idol gloom One Face
Shall shine, and she, through age long silence, hear
One Voice to hush her sigh, to dry her tear!

—Adelaide Gail Frost



FROM THE EDITOR'S DESK

How good it is, in these early summer days, to get out of doors into God's great garden. How plainly we can read his love-letter to us in the upspringing grasses, the opening flowers, the delicate mosses. As the editor wandered in her own bit of garden space, last Sunday, she recalled the beautiful lines:

"A garden is a lovesome thing, God wot!
 Rose plot,
 Fringed pool,
 Fern'd grot—
 The veriest school
 Of Peace; and yet the fool
 Contends that God is not.
 Not God! in gardens! when the eve is cool?
 Nay, but I have a sign;
 'Tis very sure God walks in mine.,'

The Summer Schools of Missions grow in usefulness and popularity. They are most valuable aids to missionary leaders, and we wish that many of our workers might get the inspiration that such meetings invariably give. At the School at Chautauqua, August 1-8, Mrs. Montgomery will lecture each day on the new text-book in the United Study Course, and methods of work for Women's Missionary Societies, Young Women's and Children's Organizations will be discussed. The Young People's Missionary Movement will give their wonderful moving pictures. A Conference will be held at Lake Geneva, Wis., June 23—July

2; at Silver Bay, New York, July 24—August 2. The School of Missions at Northfield, Mass., will be held from July 21—28. The Conference to be held at Ocean Park the last week in August will be of especial interest to leaders of our young people's work in local societies. We bespeak for it a large attendance. The program for the three day's Woman's Convention at Ocean Park will be given in full next month. It is always of interest and help to our workers. Please remember that the annual meeting of the W. M. S. is also to be at Ocean Park in August, this year, instead of in the fall, as heretofore. This makes it imperative that all reports of work in the various departments be prepared and sent to the general officers very early. Our Cradle Roll Secretary, Mrs. Hartley, writes: "Please urge every C. R. Superintendent to hold their rallies in June and send reports to me immediately afterward. I would like to get a *full* report for our tenth anniversary." The address of Alsen May Bremon should have been given as South Portland, Maine, in the Memorial Cradle Roll in May. . . . You will find, on another page, notices of our new United Study text-book, "The Nearer and Farther East" and of the Junior book, "Springs in the Desert." The titles of chapters of the former are given in order that you may be able to arrange your auxiliary calendars early. See, also, Mrs. Chapman's announcement. In April, the Roger Williams' Auxiliary, Providence, R. I., was entertained by our General Subscription Agent, Mrs. Andrews, at her home on 63 Barnes Street. Forty-three were present; an excellent meeting was enjoyed, after which refreshments were served. . . . It was the privilege of the Editor to attend the Thank Offering service of the Saco, Maine, auxiliary. The meeting was well attended, the offering large, the program admirably conducted. Different members gave word pictures of our several stations in India and Africa, so we seemed to visit our workers in foreign lands. Miss Fairfield told in person the story of "A Great Thank Offering" which appeared in our April HELPER, and showed us the very beads which the Indian chief and medicine man gave for the love of the work. Later we met the Juniors of the same church and found them swift to understand and eager to know all about the brownies of India for whom they are saving their pennies in cornucopias—which proved to be "horns of plenty," at the close of the meeting. . . . Miss Barnes wrote, April 12, "It is hot weather, 94 and 96 degrees in my room, day after day, for some time. It is very dry too. No rain has come to Jellasure. A boy who is a brother to my servant has leprosy and I am going to try to get him off to Asansol to the Asylum tomorrow."

FOR THE WORK'S SAKE.—The long talked of Union of Baptists and Free Baptists took more definite shape, in March, at a Conference where a special platform was adopted by the representatives of both bodies. This basis of union will be referred to the people, by the General Conference Board, through the Yearly Meetings and Conferences. The several articles of the platform are printed in full in *The Morning Star* of April 9 and 23, and the subject has been freely discussed, pro and con, for months, in the same paper. .

It is not our purpose to review the discussion, nor to forecast the result. We heartily echo the hope expressed by the Editor of the *Star* that the people in the churches may take up the matter with a full sense of its importance.

Whatever may be our connections—wherever we may be—there will be situations to face, battles to fight, and we cannot approach them half-heartedly. The same conditions confront all missionary organizations: opportunities so vast that the apparent inability to meet them is appalling; demands so insistent that the meager supply is disheartening; hundreds of open doors with no one to enter. These things make larger outlay and possible debt well-nigh inevitable. The proportionate giving of the small denomination is as much as that of the larger; the proportionate indebtedness, no more. Baptist periodicals report that the Baptist Home Missionary Society closed its financial year with a deficit of \$95,893.58, and the Woman's Baptist Foreign Missionary Society closed its year with a debt of \$24,000. These figures express growing work and are a challenge to increased activity to our Baptist brothers and sisters; and to us, also, if it be true that it is for the advancement of the kingdom of Christ for union to become a fact.

We repeat that it is not our purpose to review the discussion, but it is our purpose and province to make a plea for loyalty to the missionary work for which we have been so long responsible—loyalty today, tomorrow and always, *whatever may be the outcome of the present agitation*.

The majority of our people, we believe, are doing and will continue to do the best they can for the interests so dear to us; but some say frankly that they have lost heart and interest; wills have been altered; and, in some localities, the old work is not being pushed or new work undertaken. This is not unnatural, perhaps. Whenever and wherever important changes are suggested or impending, in work that has long

been done through special channels, there will be unrest. This will affect present results, even if the changes are for the better, and ultimate results most gratifying.

But if we face the situation as it is, may we not make this intermediate period especially telling, especially effective, in the work accomplished, so that if we unite with another denomination we shall be justly proud of the brightness of our weapons when we enter the larger ranks; or, if we remain as we are, we shall be thankful we did not allow them to rust.

As long as we live the work begun in India by our missionaries of sainted memory will need our loving, prayerful, active support, by whatever name it is called. The native churches, Bible and High Schools, day schools and Kindergartens and medical dispensaries, must be maintained. Who could have more interest in them than we? The children in the orphanages are growing up. We and our children are interested in how they are growing. We must continue to help care for their bodies and souls.

We are not pleading for any issue—for either side—only for the work. Here it is: vital, imperative. We cannot let our interest or activity wane without making it suffer loss. Storer College claims and must continue to claim us, also. These things are our heritage. There was never a time when our churches and auxiliaries and Young People's Societies needed to be more vigorous and progressive, or individuals more loyal to the interests which must be maintained under any circumstances. Our publications must voice these interests and claims, with no uncertain sound, until some other way is provided for voicing them. *The Morning Star* and MISSIONARY HELPER should be supported amply and heartily, and read widely and carefully as long as they live, because they are the organs of present work.

Let us see and respond to the pressing needs of the hour, even while making plans for the future. Let us work as never before, pray as never before, give as never before; then our work and workers will be blessed as never before, and we shall be ready to go forward in whatever way God shall lead us as a people.

Never is man his own master till, like the centurion with his soldiers, he can say to Joy, "Come," and to Grief or Anxiety, "Go," and be obeyed of these.—*Wier Mitchell*.

THE JUNGLE LIGHTS

BY ADA H. STILES

When ten thousand glow worm lamps
 Strew the jungle dews and damp;
 Jungle children are aglee
 Glow worms' little lamps to see.
 All their soft warm lights aglow
 Star as heaven the earth below,
 Where the happy children play
 At the close of jungle day.

When a million fire fly sparks
 Glint the jungle deeps and darks,
 Laugh the children with delight;
 'Tis the fire flies' mela* night.
 Run to catch the shimmering things,
 Reach to grasp their flickering
 wings,
 Hither, thitherward they dash,
 As the dancing fire flies flash.

Then the jungle mothers watch,
 Lest, in following a torch,
 Lest, in racing for the lamps,
 Through the dusky, humid swamps,
 Little ones should go astray,
 Where the earth stars lure the way.

And they troll a long lament;
 Dole the day to durance lent;
 Since Bemolla's dancing feet,
 In the chase of fire fly fleet,
 Come not back unto the door,
 By the brown hut dance no more.

Thus the jungle mothers teach,
 In their warning mother speech,
 That their children be not lost
 In the jungle wide and vast,
 When they see the jungle lights
 On the fire fly mela nights.

Ah, beloved! these are they
 Who shall fall beside the way
 When long Famine's shrunken hand
 Shorter knots the kummer band.*
 Shorter, shorter, day by day,
 As the starveling falls away,
 And a million hungry eyes
 Pleading look to silent skies,
 Glimmer where the vulture flies,
 Glaze them, as the starveling dies.

Let that Christian faith expand;
 To its prayer lend a hand;
 A-field to fling the holden gold,
 Free as fire flies fleck the mold,—
 Pass a message, winged, fleet,
 Where the earth-ends long shall
 meet.

He who marks the sparrow's fall
 May then note the answered call,
 And a million hungry eyes
 Look the joy of their surprise.

*Festival

*Girdle

MISSIONARY TOURING AMONG THE VILLAGE FOLK OF INDIA

I am sure that many of us have only vague, far-away notions about the missionary work in which we are asked to become interested. We know that some of the money taken in the missionary collection is used to send missionaries to foreign lands; but how many of us know just how these missionaries go about their work? The missionary's business, of course, is always to teach and to persuade the people to become followers of Jesus; but because conditions vary so in those far-away lands, he must often do his work in a different way than the ministers in our own country.

Some of our missionaries spend most of their time teaching in boys' or girls' boarding schools, or in colleges, so that we may have educated men and women in the Christian churches of India; some direct the teaching of trades in order that the boys and girls may be able to earn a living; while others train men for the ministry, some are medical missionaries who bring health and comfort to hundreds of suffering people



A NATIVE VILLAGE OF INDIA

who might otherwise be doctored according to the cruel customs and practices of ignorant and superstitious Hindus.

But some missionaries give practically all of their time and all missionaries wish to spend part of their time in what is called "evangelistic" work. To do "evangelistic" work means to tell the great message, to instruct in the Gospel, to carry to the people tidings of salvation from sin through Jesus Christ. Ninety out of every hundred of the people of India are very poor. They live in villages to which our missionaries, native preachers and Bible women must go to preach and to teach. Otherwise, few of the people would ever hear of Christ.

Today we hope to learn something about missionary tours among these village folk. This free, open life in the country is usually full of interest, but the missionaries often are in danger from exposure to the sun, heavy rains, or contagious diseases.

The missionary may include in his itinerating party simply a native worker, cook and cart-driver, or the party may be enlarged so as to include other missionaries and several native workers. Perhaps a springless and comfortless "bandy" or bullock cart is the conveyance for the missionaries. Sometimes they ride on camels or ponies, or they may go spinning along on bicycles. Many times they walk, as do the native workers. At such times they are generally coatless, and wear strong, heavy boots or shoes, and white cork-lined hats to which are fastened white sun-cloths or capes which fall over the back of the head and neck and down on the shoulders as a protection from the sun.

Starting out with a missionary touring party one day Bishop Warne, of India, wrote: "It is just before the wheat harvest, and as we journey along we see great fields of waving wheat spread out in every direction. Villages sheltered by lovely mango groves and containing from two hundred to five hundred people, dot the fields thickly as do farm houses on the Western prairies of America."

But how different from our well-built, quiet, peaceful homes of comforts and luxuries, were the little, uninviting village houses into which the good Bishop and his friends hoped to send a ray of Gospel light. A village seems to be just a collection of huts thrown down anywhere without regard to convenience or comfort. The walls of these huts are plastered with mud, the floors are mud, and the roofs are either tiled or covered with a thatch of long grass, or broad leaves from some native tree. Often there is no window and only the crudest sort of doors. At one end may be a goat pen, and at the other a fire for cooking the daily rice—the smoke, of course, escaping through the thatch or the door. Here live the mothers with their half-naked children, and to such homes come the fathers and sons after each day's work. Of course, in the better class of homes the women are not so conspicuous for they must remain inside the zenanas; or "behind the purdah," as is sometimes said, when a curtain is drawn across one end of the main living room, to make a separate apartment where the women may conceal themselves. Remember that in such villages schools and churches, newspapers and magazines, interesting books, music and pictures are unknown. Drudgery, gossip, superstitious fear, the practices of false religious customs and pilgrimages to melas or great heathen festivities, or to distant shrines are the main interests in life.

In some of these villages we would not find a single person who

has yet heard the Gospel story. In other villages there are some who have tried to be Christians, but who have had no one to teach them how to grow in the Christian life. One old man, after having accepted Christ went back to his idols. When a missionary asked him why he did that, his only reply was, "I did the best I knew, but there was no one to tell me what to do next." Do you wonder that we need more missionaries and more native workers to help us care for the thousands who want to be good Christians?

There are some villages to which our missionaries cannot go, because the people believe that the foreigners will spread among them a terrible disease called the plague. As one native worker was about to enter a village an old man urged him to depart, saying, "You have already taken away my two sons. Are they not enough?" The villagers often believe that even the Bible and hymn books carry the dreaded plague.

On the other hand, the missionaries are often welcomed to the villages, and sometimes are invited and urged to come. One old man from a village thirty miles distant said to one of our missionaries, "Will you not come to my village some time? We also wish to become Christians." Our preacher went to his village and found him and three friends who became Christians and who are earnest disciples of Jesus Christ.

Into all sorts of villages our missionaries go, sometimes visiting among them for a month or more at a time. During some trips they may stop at the public house or live in a house provided by some Christian; but generally they have tents for their home. The coolies have also brought bedding, camp chairs, clothing and food. Here, too, are the baby organ, guitar, or violin, the Bibles or Scripture portions in the native languages and the stereopticon to be used in the coming service in the village square. The camp is pitched near some village and the cook and driver left in charge. With Bible and tracts the missionary and his workers enter the village to teach or preach. One missionary says: "Throughout the tour we never lacked for audiences. At every stage numbers flocked to hear our message. Many heard it for the first time. At one village while we were speaking about the love of God as expressed in Christ, one listener interrupted by asking earnestly, 'Who is this Lord Jesus Christ? We have never heard of Him.' At another place where we tried to use our stereopticon, more than two hundred people came out and for two hours listened with interest to the old, old

story. Everywhere the eagerness of the people to hear was at once noticeable and encouraging."

Sometimes at the crossing of two main roads there is a great weekly bazaar or market, to which flock, from all directions, thousands of people—dwellers of town and village, dwellers of the plains and of the hills. To these weekly bazaars our missionaries and workers go, preaching to these thousands and sending tracts back into many villages where possibly there are no Christians, or even "inquirers of the way." Again, the missionary's party may attend some great mela or heathen festival, to talk with the people, preach when opportunity offers, or to distribute tracts from the roadside.

In one village a leading Christian gave a feast to some of his friends and relatives, and asked a number of preachers to be present to read the Injil (Gospel) after the manner of the pundits (native teachers) on similar occasions. The Gospel of Matthew was read that night until nearly daylight to about fifty listeners.

Among the villages of India there are now many humble Christians. A discouraged missionary, as she entered a poverty-stricken Indian hamlet one day, was wondering whether all the hard work she did really paid. As she approached one dilapidated looking hut, with goats, chickens, bullocks and children all about, she saw an old woman with ragged garments and dishevelled hair sitting at the door grinding grain for the daily food. Coming nearer she heard the woman crooning in her native tongue a Christian song, "Triumph Lord Jesus, Triumph Lord Jesus." Then the missionary thought, "Have I any right to be discouraged or disheartened when Jesus means so much to the humble people who have learned of His love?"

Again, the Hindu people see that the Christian religion helps to make honorable men. One Hindu judge says, "I do not understand why it is that while among Hindu and Mussulman witnesses not more than five in a hundred speak the truth in the court, among Christians not more than five in a hundred are found who give false testimony. Why should this great difference exist, in the same people speaking the same language, and with the same habits and manner of life?"

Who will say that the work of our missionaries does not pay?—*World Wide Missions.*

"If you can't be an apostle be an epistle."

THE MAN WITH THE WONDERFUL BOOKS

"Brothers," I had said, as we passed the polite greetings of the Telugu country, "brothers, can you point me to some shade tree near your village under which I can pitch my tent? The day is hot, and I am weary with a long march."

Without answering my question, they looked up at me as I sat on my horse, and eagerly asked, "Sir, are you the man with the wonderful books, and have you any more of them?"

"What books do you mean?" said I.

"Why, one of our townsmen was down at Santatope last week, Wednesday, at the fair, and there was a foreign gentleman there with books telling about a new religion, and talking to the people. Our townsman did not hear what he said, but he found some of his assistants selling the books in the market, and bought three of them and brought them home; and there has been nothing done in this village since but read those books and talk about them. Are you the man that had them, and have you any more?"

"What did those books tell about?" I asked.

"Those wonderful books," said they, "say that there is but one God. We thought there were three hundred and thirty millions of gods, but those books say there is but one, and that He is a God of love, and that when He saw we were sunken in sin—ah, don't we know that we are!—and that we could not save ourselves nor get rid of our own sins—have we not tried it and don't we know we cannot?—that then He determined to undertake the task for us, and that—those books say it—He actually sent His own Son into the world as a divine Redeemer, and that He, *Yesu Kristu* (Jesus Christ), really came here and was born like one of us, and that when He had taught the way of holiness by His words and by His example, and had done many marvelous deeds to prove that He really was divine, He actually gave up His own life and let Himself be killed as a sacrifice for our sins—and that He was buried, and after three days He came to life—those books say so—and when hundreds of people had seen Him alive He actually went up again into Heaven, and that He is there now, alive; and that if we pray to Him, He will hear us; and that all that we have to do is to repent of our sins, and leave them off, and pray to Him and say, 'O *Yesu Kristu*, do Thou free me from my sin and make me Thy child, and when I die take me to be with Thee,' and that He will do all the rest—those books say so; and then when we die

we shall go to heaven and be with Him forever. Sir, are you the man that had those books, and are they true, and have you any more of them?"

I turned to my impatient questioners and said, "Yes, brothers, I am the man that had those books, and I have a whole cartload of books like them. Don't you see the cart coming yonder? Please show me a shady place where we may pitch our tents, and you shall have as many books as you want, for we shall stay here until tomorrow morning."

Meantime several of the watchmen had come up, seeing me talking with the head men of the village, as these proved to be, and, not stopping to answer my question about shade, they turned to these watchmen and said:

"Here, you, Gopal, run to the village of Kistnagar; and you, Malappa, run to Kotta Kota; and you, Sitadu, run to Gollapalle; and you here, and you there, and tell them all that the man with the wonderful books has come and that he has a cartload more for sale; and tell them to come in and bring their money, and they can get all they want, and talk with him, too, about the books. Tell them to come quick, as he is going to be here only today, and they may never have another chance."—*Jacob Chamberlaine, in "In the Tiger Jungle."*

COMPETENT TESTIMONY

A missionary, Rev. Dr. S. Wells Williams, was Commodore Perry's chief interpreter on his first visit to Japan. Later, Minister William B. Reed made him secretary of the Chinese legation, following Dr. Peter Parker, and said of him: "He is the most learned man in his varied information that I have ever met." Elsewhere Mr. Reed says: "I went to the East with no enthusiasm as to missionary enterprise. I came back with the fixed conviction that missionaries are the great agents of civilization. I could not have advanced one step in the discharge of my duties, could not have read or written or understood one word of correspondence of treaty stipulations, but for the missionaries."

The Chinese Commissioners, at a meeting in New York, are quoted as saying: "The American missionaries have borne the light of Western civilization into every nook and corner of our empire. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hands of the missionaries. For this service you will find China not ungrateful."

Rear Admiral George E. Belknap of the United States Navy asserts it to be "a fact beyond contradiction that there is not a ruler, official, merchant or any other person . . . down to the lowest coolies in China and Japan, Siam and Korea, who, in their associations or dealings with their fellow men in that quarter of the globe are not indebted every day of their lives to the work and achievements of the American missions."

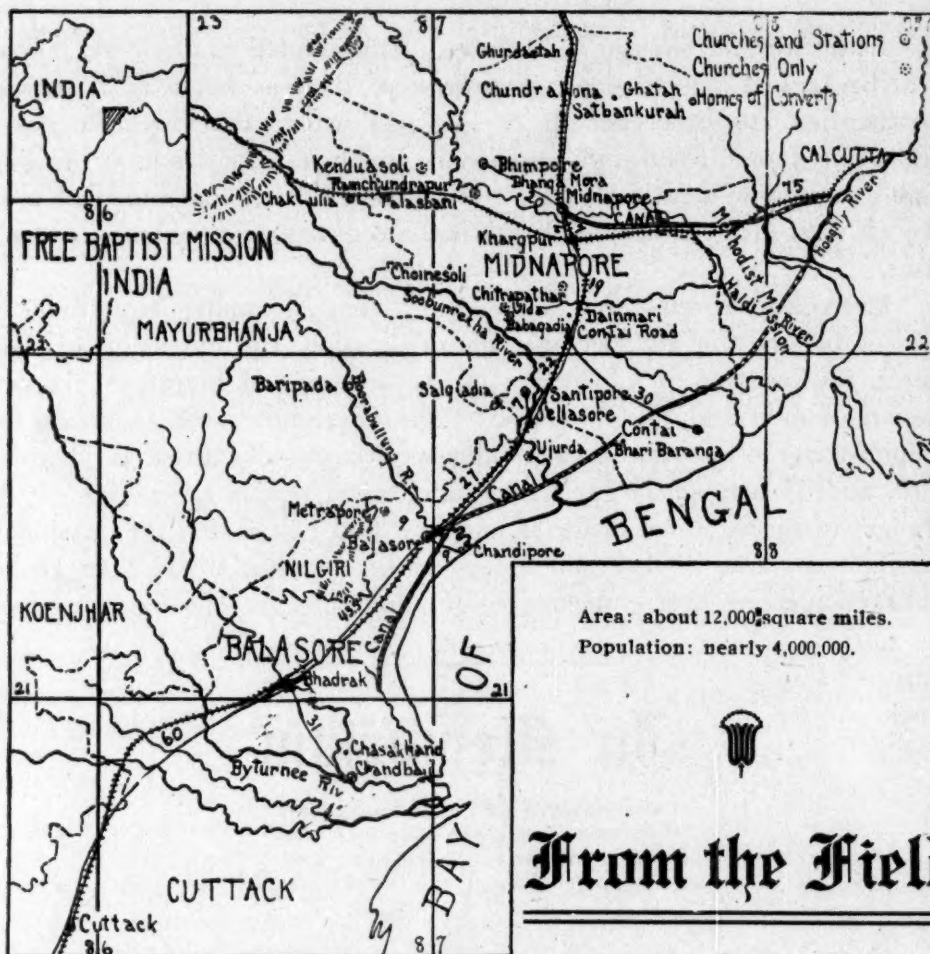
Even more forcible are these words from Alexander McArthur, M. P.: "I believe the advancement of civilization, the extension of commerce, the increase of knowledge in art, science and literature, the promotion of civil and religious liberty, the development of countries rich in undiscovered mineral and vegetable wealth, are all intimately identified with, and, to a much larger extent than most people are aware of, dependent upon, the work of the missionary, and I hold that the missionary has done more to civilize and to benefit the heathen world than any or all other agencies ever employed."—*Woman's Missionary Friend*.

In Memoriam

"O blessed words with hope and comfort rife,
If only we can feel the thing they mean;
Our loved one has but 'entered into life,'
And more abundantly than we can dream."

Mary Jane Sylvester, Phillips, Maine, December, 9, 1907.
Mrs. Fanny D. Tripp, Arlington, R. I., April 1, 1908.
Mrs. Saphrona Pringle, Sharpville, Mich., April 13, 1908.
Mrs. Laura E. Manuel, Franklin, N. H., April 14, 1908.
Julia S. Goldsmith, Phillips, Maine, April 30, 1908.

Every one who has let fall into the stream of this world's life wholesome words, good words, divine lessons, has put into the current of humanity a handful of spices to sweeten a little the bitter waters. It is always worth while to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty.
—J. R. Miller.



From the Field

"My Father, I pray for all who have not had a glimpse of Thy face. Mercifully look upon all who are groping in the darkness. May they touch Thy hand even before they see Thy face! Bring them speedily to the open vision."

DR. SHIRLEY'S WEDDING

A wedding among the missionaries is too rare a thing to let it pass without a full chronicling and, as I have not been in the country when previous marriages took place, this (which occurred last Friday, March

20th) was to me a unique experience. I confess I had not anticipated it with pleasure, for it meant the dropping out from our ranks of one whose place it will be well-nigh impossible to fill, at a time when each individual missionary is already attempting to occupy a position quite ample for two. However, for once we obeyed the injunction "Take no thought for the morrow" and gave ourselves up to the happiness of the day.

Dr. Mary had gone to Balasore a day or two in advance in order to clear out Dr. Shirley's Dispensary and pack off the medicines and shelves, beforehand. I went the day before, taking along the "staff of life," that there might be no possible lack on *the* day. (What would our home friends think if their baker lived eighty miles away!)

The Calcutta party arrived about midnight, the bridegroom, Mr. Thomson, his pastor and other friends to the number of eight; and with them a cook, caterer, servants, boxes, bundles, packages, live poultry (!) and *et ceteras*, enough to require several carriages to bring them all from the railway station to Sinclair Orphanage. It was two o'clock in the morning before the clatter and bustle of unloading, the serving of a light lunch and the hum and buzz of conversation had died away and a short night's rest was possible.

Then in the morning what a busy time! Flowers galore to be made into bouquets for every available space, and button-holes for the gentlemen; presents to be unpacked and arranged; dishes, glasses, spoons and all the accessories to be gathered together for the refreshments; chairs, benches, rugs, mats and plants to be arranged on the lawn for the ceremony, which was to be outside. But many and willing hands made light work and there was a noticeable absence of flurry and anxiety.

All the missionaries arrived during the day and became guests, for the time, of Mrs. Hamlen and Mrs. Collett, but when five o'clock drew near there was a gathering together of the clans and quiet exclamations among the missionary ladies: "How nice you look!" "Is that a new dress?" "When did you get that made up?" "Got a new hat!" etc., etc., but we all held our breath when the bride in her white silk, with veil and orange blossoms—self-composed and queenly—walked to her place leaning on the arm of her brother, and I think the thoughts of every one flew to Hillsdale, Mich., and we wished the mother could see her daughter just then.

The Scottish Free Church clergyman of Calcutta was "best man,"

Dr. Mary Bacheler, bridesmaid, Mrs. Burkholder and Mr. Verne Smith the givers-away, and Mr. Coldren performed the ceremony.

A big crowd had gathered, made up of missionaries, friends, Balasore English residents, native Christians and a few outsiders.

After the ceremony, Mr. and Mrs. Thomson received congratulations in the drawing room, where the bride presided at the cake-cutting, and where the lovely and varied presents were admired, and tea, coffee, cake, sweets and ice cream were served to about fifty people, while the crowd of native people on the lawn were served with native sweets.

After this, the bride and groom went for a drive with a fine span and barouche provided by one of the big Zemindars of Balasore, and then there was a hurrying to and fro to clear the drawing room for the long drawn out dinner table. This made a beautiful array, with its floral decorations, and when thirty-one of us gathered around to partake of the good things provided, we rather patted ourselves on the back that we did not make an incongruous setting for these beautiful flowers!

The drinking to the health of the bride and groom (in lemonade) and the after dinner speeches were rather cut short by the fact that the majority of the party had to hurry to the train in order to be in their places for the next day's regular work, after this one day off.

Mr and Mrs. Thomson sailed yesterday (the 25th) for Scotland to visit his home. They then plan to make a short visit in America and, if all goes well, to be back by October, in their own home to which we all have a cordial invitation.

L. C. COOMBS

Midnapore, India, March 26, '08.

FURTHER FRUIT OF THE REVIVAL IN THE KHASHIA HILLS

(WRITTEN BY REV. J. R. JONES, SENT TO THE HELPER BY MISS BARNES.)

Two questions have been repeatedly asked me by missionaries and others in connection with the Revival in the Khassia Hills:

(a) What are the results on the heathen? Have many been brought to the Saviour?

(b) What is the result on the Christians themselves? Have they become more liberal? Are they moving towards self-support?

The first question we have already answered and we repeat that some thousands have been saved since the beginning of the Revival; and the work is still going on.

The following interesting letter, just received from a missionary's wife, will be an answer to the second question:

"You ask me to send you more account of the Revival. I would like to send you a story today that has been a source of much comfort and even joy to me.

"I have already spoken to you about the meeting at the Presbytery where there was a proposal to adopt a plan of putting by a handful of rice from the supply taken for each meal. This story is all about that. One of our Christians, an Evangelist, had been very much exercised in his mind as to how he could increase his contribution towards God's work. He travels a great deal on these Hills and comes face to face with the great need of workers everywhere, so he realizes to a fuller extent than many, perhaps, how important it is for the Christians in this land to bear their responsibilities, but he found it almost impossible to increase his own subscriptions, for his pay is comparatively small and his family a very large one, and the claims upon him are numerous. He and his wife had many a talk about this difficulty, and last year it was laid upon their hearts to try this handful-of-rice plan; so, after a prayerful consultation, they adopted this method, putting by one handful, morning by morning and evening by evening, faithfully and prayerfully. At the end of the week this rice—I like to call it "*consecrated rice*"—was weighed and paid for, and it came to about seventeen annas a month, a very considerable sum to come from a struggling family, so that when he brought me the money, after collecting it for five months, it was over five Rupees, and he assured me that it had all come without their feeling anything at all from the giving of it. They had bought just the same quantity of rice that they used to buy, there was always enough left over to let the children have the "bik" that little ones ask for between meals; always enough to feed the children's pets, just as in the old days, and yet, day by day, they had the happiness to see the Lord's portion gradually increasing, and it brought to them great joy and deepened their interest in the work and progress of the Kingdom."

This is not all. After once beginning to do a good work, other ways and means suggested themselves to these faithful givers. This consecrated rice money is given toward the support of native pastors, and neither husband nor wife could bring their minds to divide it with any other collection, so they agreed to try and save two pice out of every Rupee spent on food (excluding the rice) and this, too, has borne won-

derful fruit, and we are assured that there is no difference whatever in their supply of food, either in quality or quantity, and still a little portion is set aside for Jesus Christ every market day. For instance, the wife goes to buy fish, perhaps two or three, at say three annas a fish; well, instead of buying them all of the three anna size, she buys one or two a trifle smaller, costing less, perhaps, but when the fish was cooked and divided, the portion to each member of the family was quite as big as in the days when no economy for the sake of *the work* had been exercised. This scheme is carried on throughout all purchases by this Christian woman, and from October 10, '07, to February 1, '08, over three Rupees was collected, which is to go toward the Khassi "Home Mission" Fund. Is not this really cheering? One feels that God is very near, and that men are obeying His voice when we see this great readiness to bring in gifts to His Sanctuary?

May this lead others to try the same plan.

Assam, India.

TREASURER'S NOTES

When I began these notes I was at Ocean Park for a few days, and was entertained at Mrs. Jordan's and at my dear old home, "The Hermitage." Some of the days were delightful in their spring loveliness, the birds were singing, the leaves were putting forth their summer raiment, and the frogs' orchestra had begun. Now I am at my Dover home. I expect to go to Vermont next week to attend some Thank-Offerings.

April was, as usual, a quiet month, and yet the receipts were larger than last year, and the totals to date, for our financial year, have been very satisfactory. When Dr. Shirley Smith entered the work of the F. B. W. M. S., she came under a certain contract. Now that she has left the field she is honorably meeting it, on terms which have been agreed upon by both parties to it.

During April several dollars were contributed for the famine needs which are so urgent in India, an Ocean Park worker contributing \$1 a month to this fund. A lady in Reading, Michigan, sends \$10 for the Contingent Fund. She says: "I thoroughly enjoy the HELPER, and cannot get along without it." I wish all our members felt that way about it. Our dear Mrs. E. S. Cole, now about the oldest friend of the Society, has recently given \$5 to the work; another, who does not wish her name used, who lives in Iowa, gives \$6, and the two sisters in Santa Ana,

California, who have so many times remembered us, send \$10. The receipts from Maine are unusually large for April, and the large Thank-Offering of the Worcester church has come to hand. I am looking for large receipts in May and June.

Henceforth our financial year will close June 30, though our quarters, for the present at least, remain the same, as the new relation with General Conference seem to make this a necessity. As it has already been announced, the annual meeting will be held at Ocean Park in August. Last October we changed the Constitution so that we can hold annual meetings in August because we believe that it is for the interest of the work to hold them at Ocean Park, save the year when they can be held in connection with General Conference. The reason for this is obvious to all who know how many of our workers are at Ocean Park, in the summer; even the Western members are more likely to attend at this summer resort than at any other place. Besides, this place will relieve churches of the necessity of entertaining the meeting, unless, at any time, a church would like to invite it.

The change in dates means that the reports, this year, will embrace only ten months. It will be needful for every officer, who has a report to make, to bear in mind that these reports must be ready by August 1. Of course some of them will necessarily be brief, because of the limited time, but it is hoped that State, Home, Foreign, Cradle Roll and Junior secretaries will all make a special effort to give as detailed a report as possible. The date of the meeting will be Friday, August 14, and the program, already prepared, will appear in the booklet which will soon be issued by the Ocean Park Assembly. Will not all interested in our missionary work, who can, plan to be at Ocean Park, August 14? This new arrangement will inconvenience some of us for one year, but, we believe, the benefits of the change will be so apparent in time, we will be glad we helped in bringing it about.

All will see the importance, with this change of our financial year, of sending all Thank-Offerings, yearly dues, and personal contributions to the treasury, through the proper channel, before June 30. Really, it is a better time to do it than August 31, as August is a vacation month.

The Society has for sale one of "The Ten Year Pens," sent by a friend who contributes it for missionary work. It has not been used. Any one wishing to purchase this pen can have it by sending to me two dollars. I am writing with one of the same kind, which I have used for several months. It is a self-filler, and a very good pen.

Do not forget the new date for closing our financial year—June 30. I hope the receipts for this month will be the largest on record.

Laura A. DeMeritte, Treasurer.

Dover, N. H.

Helps for Monthly Meetings

"The study of missions is the study of the successful accomplishment of gigantic social tasks. It is the story of the remaking of nations by the impulse of divine energy and ideals."



JULY—Missions and Other Forms of Social Progress

("GLORIA CHRISTI," Chapter VI.)

"Like Jeremiah, the missionary forces receive their instructions 'to root out and to pull down and to destroy and to throw down, to build and to plant.' (Jer. 1:10.) The tearing down of the walls of misunderstanding and prejudice between nations, the uprooting of evil superstitions, the overthrow of tyrannous governments, the destruction of cramping superstitions, the building of new commonwealths, and the planting of vigorous institutions and ideals are all involved in the world-wide presentation of the gospel."

SUGGESTIVE PROGRAM.

SUBJECT—How Missions Have Helped the Forward Movement of the World in the Last Century.

SINGING—"The Morning Light Is Breaking."

PRAYER for this meeting, that it may help us to help the world.

BIBLE READING—Paul's talk about his own missionary life in Ephesus.—*Acts 20:17-21, 28-35.*

ROLL CALL—Respond with current items from our own fields.

SINGING—"Speed Away."

THE LESSON—1. Forward Movement in the Geography of the World.

a. Africa When I was a Girl. By one of the oldest members.

b. Livingstone's Africa. By a young woman.

c. Africa today. An imaginary visit to Africa describing the changes there and including a visit to Rev. Lewis P. Clinton, our missionary in Liberia.

2. Forward Movement in Language and Literature.

a. Carey's Bible. A story of Bible translations in India.

b. The story of the Man with the Wonderful Books.

PRAYER for the people and work of which we have heard.

BENEDICTION repeated by all, *Psa. 67:1, 2.*

THE MISSIONARY HELPER BRANCH
OF THE
International Sunshine Society

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.



All letters, packages, or inquiries concerning this page or sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

As we enter this month of June when nature is putting on her beautiful new Spring dress let us remember those of our number who cannot go out of doors to enjoy the same. Just now we are reminded of one who must spend her days and nights on a rubber air bed, which is worn out and causes much extra suffering. Who will send a mite to make this sufferer more comfortable? There are many others like this sister who can never leave their rooms. It behooves us all to send dainty gifts (any little thing that will cheer an invalid.) Send to the president, or write for name and address.

Mrs. Nellie O'Neil, who knows so well how to cheer others, her life being spent among the sick, has sent eight pretty cards and stamps to send them on their good cheer journey.

The pen friends of Mrs. Lucy A. Hill of California will be glad to know that although confined to her bed she is not suffering as much as two or three years ago. She responded to what she calls our "timid call for missions" with a dime. We reply that it is the dimes that make the dollars for the India Fund, so are satisfied. Miss Bessie M. Blood gave a dime, also cards and postage stamps.

Mrs. S. A. Kelsey sends in a good report, has given a card album to a cripple who wanted just that sunshine, has passed on good literature regularly, sent a box of yeast cake labels, stamps and India Fund dime. From Mrs. Augusta Fleisher 10 cents in stamps, roll of papers, and a number of leaflets. Mrs. Jennie E. Boucher has sent five rays of sunshine in the form of two-cent stamps. Mrs. Jennie C. Tobey \$1.00 for two HELPER subscriptions; for the past seven years Mrs. Tobey has given this sunshine gift for the benefit of the HELPER BRANCH. A number of helpful poems from the author, Mrs. Myra J. Fultz. Poems and a mite for the sunshine work from Miss Marilla M. Rich. Miss Ethel S. Folsom, cards and stamps and the report that her sister, Clara M. Folsom of North Tunbridge, Vt., is still confined to her bed, and wishes to thank all who have so kindly remembered her since she has been sick.

Miss Maude Johnson sent a box of May flowers. This sweet sunshine was enjoyed by city folks who seldom have this pleasure. Mrs. Jennie Beltz has returned to her old home, Fannettsburg, Pa. She is almost a shut-in, being obliged to use crutches, but she is a patient sufferer, doing what she can to cheer others. She writes she has not silk pieces enough to finish her quilt; will someone send her a package? Mrs. Robert R. Barringer is one of our generous givers of material of all kinds which is made up into dainty articles for our sunshine work. It is gratifying when a number respond to a call, which they did in sending for a list of shut-ins.

Mrs. F. A. Warner, in asking for a list, writes "I cannot do great things but can sometimes do a little to help in this glorious and blessed work." A Portland, Maine, member, Clara C. McEwen, F. G. Muchmore and Louise R. Sprague were also among the number who sent for list. Miss Sprague is passing on her HELPER and gave a dime for India Fund.

Mrs. J. G. Butler writes us the good news that her Sunday School Class of about fifty young ladies, at a recent business meeting, took Sunshine for their class name; text for the year, 2 Timothy, 2: 15. Their plan is to do practical mission work in the name of sunshine. We gladly extend to each member of this large class a most hearty welcome. There are many Sunday School Classes connected with our Branch, who are doing most effective good cheer service.

Practical Christian Living

'The test of your Christian character should be that you are a joy-bearing agent to the world.'

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OUR QUIET HOUR

(10 A. M.)

"My Father, what message hast Thou for me today? May I be in the Spirit, that I may receive it! Give me the hearing ear. Give me the understanding heart. May I be able to appreciate the truth! May I be at home in the Gospel!"

Give God a chance—by YIELDING.

We recall a day of sight-seeing in the palaces of Genoa. From room to room we had followed the caretaker in his tour. Paintings, sculpture, curios of all sorts had followed each other in rapid train. Finally we entered a room seemingly empty. Bare walls, floors and tables alone greeted us. Presently the guide led us across the room to the wall at the farther side. There we espied a niche in the wall. It was covered with a glass case. Behind the case was a magnificent violin, in perfect preservation. This, said the guide, was Paganini's favorite violin; the rich old Cremona upon which he loved most of all to display his marvelous skill. We gazed intently upon the superb instrument, with its warm, rich tints, sinuous curves, and perfect model, listening meanwhile to the estimate of its almost priceless value. And then we tried to imagine the wondrous strains the touch of the great master would bring forth if he were there in that quiet palace chamber. Then came the thought: Nay. But this could not be. For it would not matter what rich melodies were in the inner soul of the master. It would not avail how eager he might be to pour them forth in sweetest, tenderest strain through that magnificent instrument. He could not possibly do so. For it was locked up against him. It was an unyielded instrument. It was like thousands of lives which are padlocked against God, not back of a fragile, easily shattered glass case, but behind the impenetrable armour plate of an unyielded human will. *It gave the Master no chance.*

Friend, is this why your life seems barren and fruitless? Is this why God does not seem to be using that life? Is it that, however willing, He cannot use it because unyielded to Him? For this picture of an instrument is no fancy, but the very one God employs in His word. "Present your members as *instruments* to God," He says. And how can He use an un-presented instrument? The very word "present" pictures the secret of your trouble. It means to "place near the hand" of one; to set at the hand of another as one might set a tool or instrument. To be a surrendered man, a yielded man, is simply to be God's *handy man*. The carpenter is at work. Some of his tools are hanging on the wall of his workshop. Some are right at hand on his work-bench. When he wants one quickly and urgently which will he use? The one he can reach quickest—the one "set at his hand." This is precisely where God wants your life. Not hanging on the wall of selfishness, but yielded—reachable—usable. This is what gives God a chance.—*Regions Beyond*.

THE LIVING VINE

BY MARILLA M. RICH

Jesus is the living vine,
In Him sweet refreshment find.
We, the branches, then shall bear
Fruitage from his tender care.

May the Gardener from above
Fill our hearts with perfect love;
Growing like Him day by day,
As we journey on our way.

May we feed on heavenly meat,
Sitting at His blessed feet,
Still abiding in the vine,
We shall full salvation find.

AMONG OUR BOOKS

"Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race."

SPRINGS IN THE DESERT: Glimpses of Mission Work in Moham-medan and Buddhist Lands. By S. Alice Ranlett. This is the attractive text-book for the interdenominational study of missions, for the children, and includes Suggestions to Leaders and ten lessons, closing with a beautiful Christmas exercise. Junior Superintendents will wish to procure the book early, in order to become familiar with the several

topics and prepare the programs for the children's meetings in advance. Price, 20 cts. See Mrs. Chapman's announcement, on another page, about the books and accompanying pictures.

THE NEARER AND FARTHER EAST: Outline Studies of Moslem Lands and of Siam, Burma and Korea, By Samuel M. Zwemer, F. R. G. S., and Arthur Judson Brown, D. D., New York. The MacMillan Company. 325 pages, with map showing the present extent of Islam, and maps of Siam, Burma and Korea. The titles of the chapters indicate the scope of this seventh volume in the series of Handbooks for the United Study of Missions: Islam, Its Character and Conquests; The Social Evils of Islam; The Story of Missions to the Moslems; The Work That Remains To Be Done; Siam; Burma; Korea. Dr. Zwemer presents the terrible need and great opportunity of the vast, almost untouched fields, while Dr. Brown paints a picture of progressive missionary effort in comparatively small but important countries, of which Korea is of especial interest at the present time. The study offers greater variety than those heretofore presented, while maps, charts, pictures and reference library issued by the Central Committee will afford much illustrative material. A chronological table and "Helps for Leaders" add to the usefulness of this text-book for the coming year. Cloth, 50 cts; paper, 30 cts. Send orders early to

MRS. A. D. CHAPMAN,
12 Prescott St., Lewiston, Me.

WORK AMONG LEPERS OF THE EAST

BY THOMAS A. BAILEY.

The lepers of the East are at once the most needy and the most neglected of human beings; despised by their fellow men, cursed by their creed and ravaged by disease, they present to the sympathetic mind the most pitiable objects on earth.

The history of the "Mission to Lepers in India and the East" dates back as far as 1874, when after the visit of Mr. Wellesley Bailey on furlough from India to his native land, some friends in Ireland, to whom he had described the sadly neglected condition of the lepers he had seen during his work in connection with the American Presbyterian Mission in the Punjab, banded themselves together as a society specially formed for the spiritual and temporal well-being of the thousands of lepers in the Indian Empire.

The society is in one sense unique, in that it does not employ agents of its own except as native helpers, but works through the missionaries of twenty-seven different missionary societies or churches, representing the United States, Great Britain, Germany, Switzerland, Canada and India; so that it is justly termed international and interdenominational.

In India there are estimated to be from 300,000 to 400,000 lepers, while in China there are about the same number, and half as many in Japan. Most of these are homeless outcasts, whose religion affords them neither hope nor comfort and whose friends leave them to beg or starve.

The objects of the Mission are: To bring the message of salvation through Christ to these hopeless people; to provide them with food, clothes and shelter; to alleviate their suffering by means of medical treatment; to rescue their untainted children from becoming victims to the disease, and to assist in preventing the spread of leprosy.

These are carried out by the erection of asylums where the lepers are housed and cared for by the missionaries of the societies at work in the various centers where the asylums are located; and also homes for children, where they are kept free from contact with the tainted, and are trained to fill useful positions in life when they grow up.

That the efforts of its promoters have been successful may be seen from the fact that there are now fifty asylums owned and maintained by the Mission, with about 4,000 inmates, of whom some 3,000 are Christians, while there are also some government and municipal institutions to which the Mission gives grants in aid and supplies Christian teaching; so that altogether about 8,000 lepers are benefiting by the ministrations of this society's representatives. It has been said that the work of ministering to the lepers is of little strategic importance, but when it is remembered that some of these lepers have been the means in God's hands of turning some of their relatives, untainted with the disease, from sin to righteousness, who can measure the value to the kingdom of God of the life of even one Christian leper? The Mission, however, does not confine itself to the work among those who are victims to the fell disease, but has established homes for the leper's untainted children, where these little ones are safeguarded from contact with the unhealthy and are brought up amidst pure and helpful surroundings, so that the society's record of rescuing the children is that at least ninety per cent of those taken into its twenty-one homes for children have been saved. In these homes there are now about 400 children.

Nor is it from the standpoint of statistics alone that the value of this work must be regarded, for the story of the Mission shows that some of the most devoted and self-sacrificing men and women that have been added to the church in the history of modern missions have come from this community of the wreckage of humanity, verifying in a remarkable way the apostle's testimony: "God hath chosen the weak things of the world to confound the things which are mighty."

This ministry to the lepers has proved to be a valuable handmaid to missionary work generally, in that it affords to the non-Christian communities a convincing "Christian evidence," and some thoughtful Hindus, Mohammedans and Buddhists have not hesitated to acknowledge it. A practical instance of this was reported to the writer by a missionary of one of the American Boards a few years ago, who said that in one district where he had made repeated attempts to gain an entrance into some Hindu villages for the establishment of schools, preaching rooms, etc., he was always repulsed, until in the providence of God he was led to open a leper asylum, under the Mission to Lepers, close by. This work so impressed the people that henceforward he was regarded as their friend, and in the course of a few years he was able to establish a flourishing mission station in that place.

The Buddhist of Japan describes the leper by a word signifying something no longer human, and naturally has a great abhorrence of him. It was therefore a great encouragement to a lady missionary, on erecting a home for lepers some years ago in Tokyo, to be told by a Christian Japanese in speaking of the home: "It will do more good for Christianity than anything that has been done. My people can argue as cleverly as your people about religion, but they know nothing of such love as this." The testimony of the garrison doctor was that "only Christians would think of such a thing." A Hindu lawyer, on hearing an account of the work of the Mission to Lepers in India, expressed surprise and shame,—surprise that Christian missions were doing so much for the lepers and shame that it should have been *left to them to do it*.

A most touching appeal to start work amongst the outcast lepers of Korea in co-operation with the American Presbyterian Mission has just been received by the superintendent of the Mission to Lepers. This, like all other such appeals, is made a subject of earnest prayer that if it be our Father's will He will lay the need on the hearts of His children and enable the committee to enter this newly opened door.

In this blessed work America has a large share. Eleven of the leper asylums which this Mission maintains are in the charge of missionaries of American Mission Boards. They are left free to carry on the work according to their own discretion, and are relieved from all financial responsibility through the generosity of the friends of the Mission to Lepers.—*Record of Christian Work.*

Juniors

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FLAG EXERCISE

BY MISS MARY CALDWELL

(For boys or girls or both)

Have five children represent in costume Turkey, China, Japan, India and America, each bearing the flag of the country he represents. They enter and stand in line, facing the audience, each as he speaks raising his flag above his head.

First child recites:

TURKEY

There's a flag that bears a crescent:
It tells of Islam's reign;
It speaks of Turkey's bitter rule,
Oppression, grief, and pain.
For Islam conquers but by war:
It knows not love nor peace.
What wonder that downtrodden souls
From the crescent seek release?

Second child

CHINA

The dragon writhes in yellow folds,
And tells old China's story
Of millions long enslaved in sin
And superstitions hoary.
From out her olden prison walls
She rises now to claim
Among the nations of the earth
A stronger, better name.

Third child

JAPAN

Banzai! banzai! the rising sun,
Flag of the Japanese!
The little island nation now
Has turned from war to peace.
We greet its folds with hearty cheers,
Its happier reign begun;
If but to Christ the nation turns,
Banzai! the rising sun!

Fourth child

INDIA

The restless Hindu dwells beneath
The flag Great Britain claims;
Yet still the Hindu bows his head
To gods of many names.
From ignorance, idolatry,
And caste they must be freed;
When Christ shall give them liberty
They shall be free indeed.

Fifth child

AMERICA

There are many flags of many lands,
There are flags of many a hue;
But there is no flag of any land
Like our own red, white, and blue.
Its colors we love, nor let us forget.
While its freedom and blessing we own,
They only are ours with others to share;
We live not for ourselves alone.

After the repetition of the verses have five other children enter and stand in line behind the first five, who rest the standard of their flags on the floor while the second company raise their banners just over the

heads of the first row. The second five carry white banners lettered in blue, with the words (one on each banner) Hope, Love, Joy, Peace, Faith.

They recite in unison

There's a banner should float o'er every land,
Its story is Hope and Love;
Its message is Joy and its word is Peace,
And Faith in our God above.

While they are reciting one taller child enters, stands behind all the others, and raises over all a larger white banner, bearing a red cross.

The whole circle join in singing, "Fling out the banner, let it float" (preferably the first, third, fourth and fifth verses.)—*The Mission Day-spring*.

TO SUPERINTENDENTS

Some part of the June meeting might happily be given to the celebration of Miss Barnes' birthday, which occurs the 25th. A leaflet telling the story of her life, and very good prints of her latest photograph, can be obtained of Mrs. Chapman. While Miss Barnes was on furlough in America she wrote some verses and had them printed on cards for a few of her friends. The words express such a sweet morning message to each one of us that we would like to share them with the Juniors, for whom she always has such loving thoughts. Perhaps the verses could be printed or written on cards for the children to keep in their rooms. here they are:

Good Morning

Good morning, Dear,
The day is here,
And sunshine lights the land;
Some service sweet
Awaits to meet
Thy willing heart and hand.

'Tis sweet to live
For Him we love,
He'll give thee strength and power,
To speak love words,
And do love deeds
And help thee hour by hour.

—Emilie E. Barnes.

The subject of this month's lesson in the Junior text-book, "In Circles of Light"—chapter six—is "Homes Without Windows." There are ample suggestions in the book for a very interesting meeting about the circle of light which is constantly growing larger in the Dark Continent, but we want the children to know, also, about our own little circle in

Liberia. Refer to the Year Book for 1908, page 53, also to a leaflet about our missionary, Rev. Lewis P. Clinton, which will be furnished by Mrs. Chapman. Please notice her announcement in regard to the new Junior text-books.

EDITOR.

LITTLE CORNERS

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song. "In the world is darkness, so we must shine, you in your little corner, and I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said, brightly. "You in your little corner, you know, 'and I in mine.' I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again. "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If He knows about knives, it's likely He does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done today," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said; "I'll hurry them over;" but after she heard about the knives she did her best.

"How beautifully my dress is done," Helen said, and Emma, laughing, answered: "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer meeting; my corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will go with you," and they went to the prayer meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't listen to him; but tonight he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for him." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath done what she could," and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk?"

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives. The door bell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India today."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor?"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could and He did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

"In the world is darkness,
So we must shine,
You in your little corner.
And I in mine."

—The Pansy.

FOR THE JUNIORS

The book for Juniors, in connection with the interdenominational study of missions for next year, is ready. It is called "Springs in the Desert," and contains glimpses of mission work in Mohammedan and Buddhist lands, written by S. Alice Ranlett. It is arranged similarly to "In Circles of Light," in ten chapters. Price 20 cents.

A set of twenty-four fine, half-tone pictures, illustrating "Springs in the Desert" is issued. Price 25 cents.

"Sunshine Stories from Many Lands," consists of stories of children "Across the Sea," "Helping Hands on This Side" and "Folk-Lore Stories." The illustrations are fine. Price 15 cents.

There have been added to the Bureau recently, Missionary Treasuries No. 1 (15 cents) and No. 2 (10 cents.) They contain recitations, dialogs and songs suitable for Sunday School concerts. Also in the Bureau are Treasuries, prepared especially for Easter, Children's Day and Harvest concerts, 15 cents per copy.

A number of the older exercises, with or without costumes, are still favorites. Consult catalog of Bureau.

Some of the costumes in Bureau are worn and parts of some have been lost; a few new ones, Chinese, have been sent from one auxiliary, within a year, and some of the others are still usable. Costumes are sent free to auxiliaries, but those using them are expected to pay carriage both ways.

Some new mite boxes for Juniors, blue with gilt lettering, will be sent free for postage, 5 cents per dozen.

Send orders to

MRS. A. D. CHAPMAN,
12 Prescott St., Lewiston, Maine.

Teacher—"Name a group of islands on the coast of Scotland."

Willie—"The Bridegrooms."

Teacher—"The Bridegrooms?"

Willie—"Well, the He-brides. That's the same thing, isn't it?"

—*Philadelphia Press.*

"In the service of Christ common lives become uncommon."

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for April, 1908

MAINE

| | |
|--|-------|
| Auburn Mrs Humphrey mem C R, Clifford Jackson Humphrey | \$ 25 |
| Auburn Mrs Etta G Tracey for native worker. | 25 00 |
| Bangor Aux by kindergarten S S Class Miss Barnes. | 4 00 |
| Bangor Aux for Storer College 10.00; India F F 2.00. | 12 00 |
| Farmington Q M for Ollie in S O | 9 00 |
| Groveville Ch Ladies for Miss Coombs | 2 00 |
| Houlton by Mrs J N Noble | 1 00 |
| Island Falls Mrs Ellen R Hunt F F India | 1 00 |
| Island Falls Jrs Miss Barnes 4.00 | 4 00 |
| Kennebunk and Kennebunkport Ch | 8 38 |
| No Lebanon Mrs O B C Prescott Dor Fd | 1 00 |
| Ocean Park Toilers-by-the-Sea dues 2.00; F F 1.00 | 3 00 |
| Pittsfield Aux for Nettie Mid | 25 00 |
| Springvale | 5 00 |
| W Bowdoin S S for Orphan Jarlo Bal | 5 00 |

NEW HAMPSHIRE

| | |
|--|-------|
| Ashland Aux for Town & Pri School Mid \$ | 15 00 |
| Epsom Aux | 11 00 |
| Jackson Mrs M A Gilkey Dor Fd Storer | 1 00 |
| Lakeport Aux Income Cole Fd for W H | 12 50 |
| No Woodstock FB Primary SS Class K W | 2 00 |
| Pittsfield | 1 00 |
| So Danville Mrs Elizabeth L Cole | 5 00 |

MASSACHUSETTS

| | |
|--|---------|
| Lowell Paige St C E Dor Fd Storer | \$ 5 00 |
| Lynn Aux Dor Fd Storer | 7 00 |
| Peabody E R P for F F on L M Edith R Sanders | 1 53 |
| Worcester Ch T O 1907 & L M Mrs A F Way | 25 37 |

RHODE ISLAND

| | |
|---|---------|
| Arlington Aux Miss Butts 2.26; Ind 3.37; K W 3.37 | \$ 9 00 |
| Carolina Mrs Ida Brown Dor Fd Storer | 1 00 |
| Carolina Aux K W | 6 00 |
| Georgiaville Mrs H Farnham Dor Fd | 1 00 |
| Pascoag Aux K W 4.50; Ind 4.50 | 9 00 |
| Pawtucket Aux Dor Fd Storer | 3 00 |
| Pawtucket Aux Ind | 8 00 |
| Providence Rog Wms Aux K W 8.00; Ind 20.00 | 28 00 |
| Providence Rog Wms Dormitory Fund | 4 00 |

PENNSYLVANIA

| | |
|--|---------|
| Gaines W M S for India Famine Fund | \$ 5 00 |
| Spring Creek Ch F M | 5 00 |

WEST VIRGINIA

| | |
|---|---------|
| Harper's Ferry Jr Soc'y Miss Barnes | \$ 4 00 |
|---|---------|

ILLINOIS

| | |
|---|---------|
| Chicago Sarah Fry for Miss Dawson | \$ 2 00 |
|---|---------|

MICHIGAN

| | |
|--|---------|
| Davidson C E Jrs Dor Fd | \$ 1 00 |
| Fairfield Aux Dor Fd | 1 00 |
| No Reading Miss Band 1 and ½ sh Miss Barnes' sal'y | 6 00 |
| Reading Mrs H Ellen Doty for Contgt Fd | 10 00 |
| Rushton Lulu M Lapp | 80 |

WISCONSIN

| | |
|--------------------------------------|---------|
| Wanpun Union Ch Miss Soc'y | \$ 4 00 |
|--------------------------------------|---------|

MINNESOTA

| | |
|---|---------|
| Champlin F B S S Class No 7 Dor Fd | \$ 4 00 |
| Winnebago F B S S for Miss E F Barnes | 2 15 |
| Winnebago Aux H M | 10 65 |

IOWA

| | |
|--|---------|
| Oxford Junct Mrs Mary Chatterton | \$ 1 00 |
| Central City a lover of missions for Contgt Fd | 6 00 |

CALIFORNIA

| | |
|---|----------|
| Santa Ana Mrs Lucy A Hill 5 00; Miss C E Leavitt for Bible Women India 5.00 | \$ 10 00 |
| Easter Offering | |

MISCELLANEOUS

| | |
|---|----------|
| Income for Gen Funds | \$ 22 50 |
| Unknown for Dor Fd Storer 1.00; 40c | 1 40 |

Total \$357 53

LAURA A. DEMERITTE, Treas.

Dover, N. H.

PER. EDYTH R. PORTER, Asst. Treas.

NOTES:—Gobleville, Michigan, credits should be in memory of Mrs. Mary E. Herron, the name having been mis-spelled.

FORM OF BEQUEST

I give and bequeath the sum of _____ to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.